

BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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WILSON'S

TRIP TO ROME

Personal Review Upon the Merits of the Work, Its Publication and Ability to Diffuse Knowledge.

IT IS LADEN WITH FOOD FOR THOUGHT

(BY MRS. JOSEPHINE K. HENRY)

This book comes to the reading public laden with food for thought, consideration, and mental digestion. Although a book of travel, it is that and much more.

American literature of travel is voluminous and for the most part is in a stereotyped style, but Dr. J. B. Wilson's "A Trip to Rome" is in a class all by itself, and the best modern contribution to this class of literature. It is a fine work for the thinker, and the student of social science. One cannot read it without being impressed that the man who wrote it is one of the deepest thinkers and keenest observers and imbued with high purpose and lofty idealism.

The object in view in writing "A Trip to Rome" was to report the proceedings of the First International Free Thought Congress held in Rome in September, 1904, and Dr. Wilson, then President of the National Liberal Party, was American delegate to this Congress composed of the most remarkable body of thinkers, statesmen, students, and philanthropists ever convened on the planet. He faithfully and ably Dr. Wilson fulfilled his trust his book attests.

There were delegates to this Congress from all the States of Europe, France was represented by 2,000 and Spain sent 300, while the intellectual giants of the civilized world sat in council in the Eternal City where religious superstition was more firmly entrenched than any spot on earth. The wonderful Congress marked a new path in the history of civilization, and the Blade and Draper of the future will so depict it. The influence of this Congress has helped to shape the history and wonderful events that have taken place in the world of them, and when his reason rebelled he the past three years, and its wisdom, and demands a religious, economic, and social lines are echoing through France, Italy, Germany, Spain, Russia, Austria, England, and America today. Although the servants of the occult assembled at that time it can be seriously doubted if so able a look as Dr. Wilson's emanated from that Congress, as it is an arsenal of facts presented in such an attractive manner that the reader's reasoning powers are stimulated and questionings as to the truth and ability of moss-covered ideas fill the mind.

The average traveler is bent on sight-seeing and passes by the suggestions, absurdities, and patent falsehoods without question or protest. Dr. Wilson not only tells in graphic style of what things he saw in the lands beyond the seas, but he tells what he thought of the questioned guides, keepers, priests or laymen to show how these things could be. How many Americans in their travels have done this? To me one of the charms of the book is that the writer gave his untiring personal investigation to every subject presented and sets forth the exact truth of the matter without gloss, or effort at palliation. He is always graphic and honest and shows the appreciation of the gravity of the situation and he gives philosophy views of the dangers of present religious and social conditions.

"A Trip to Rome" contains the incidents and observation of but ten weeks, yet it contains more information regarding European governmental, religious, economic and social conditions than has yet been written by any other American. Dr. Wilson shows in this book what manner of man he is. The spontaneity of the high mental power, and the desire for a higher state for humanity sparkles from its pages, making the book as wholesome as it is inviting to practical endeavor. A more truthful and severe indictment of the Christian superstition has seldom been presented nor has there been one better supported by facts. "A Trip to Rome" should have an honored place in our public libraries, and Free-thinkers should see to it that it is placed there.

Dr. Wilson belongs to that small coterie of brilliant minds who are useful enough to labor for that grand fu-

ture of the human race, when Reason shall reign, and when liberty and justice shall prevail. One recognizes in reading this book of travel that the author is not only a philosopher but a poet. The original poems introduced into the work give it a peculiar charm, and are highlights to the charming and artistic descriptions that abound in the work. Sweet, sad and joyous strains run through these poems and exquisite touches are visible in the lines. Particularly the one written at Rome entitled "The Forum," whose lines are at once heroic, artistically descriptive, and thought inspiring. Dr. Wilson has done the world of art a needed service in throwing a radiant light on the so-called treasures of art. The grotesque, moldy old pictures and statues that fill the churches and galleries of Europe. It is high time that words of truth, reason, and common sense should be spoken of the myths, frauds and religious fables that have for centuries been financial fodder for popes and priests and the author of "A Trip to Rome" is the first American who has mental and moral courage to do this, but he will not be the last.

Every chapter of this unique book deserves extended notice for the writer has broken the religious and moral death spell that has rested on the literature of art. The Liberator of the United States can not render the cause greater service than giving this book a wide circulation, and by sending Dr. Wilson to the next International Free Thought Congress that meets in Buenos Ayres, South America, and I herein nominate him as American Delegate at large to that important Congress. There are plenty of writers and more enterprising in the field of Rationalism, but there is but one Dr. J. B. Wilson, and his readers and admirers are best advised to take his word for it. To all who have not read "A Trip to Rome," a genuine treat is in store for them.

Versailles, Ky.

MISS CROOK REPLIES TO HER CRITICS

Even After so Long a Time She Defends Her Position Against Criticism

Of O. H. Stone.

I was much surprised to see, in a recent Blade ("six months after date") a reply to my letter of last summer. Truly the seed then sown must have fallen deep, to be so long in germinating. At first, I thought to pay no attention because the arguments in my previous letter have not been in the least disproven. Then at the suggestion of a friend I concluded to make some response.

The first decided impression which stole upon me in reading Mr. Stone's article was that there must be the proverbial "rolling Stone that gathers no moss." His second mistake, he told me who he was to go to with a wife and a family to accumulate a competency (as everyone can at the present high wages and low price of food products), is not banking after a year to compel himself to divide it with all the world, including the lazy, imprudent fellow, who would have probably refused to help him, for love or money, even in times when assistance would have been doubly valuable. It is only he who expects to gain thereby, who yearns so for a law to divide up his thirty neighbor's possessions among the multitude, all unconscious of the injustice of such a proceeding. My former statements are irrefutable, and will bear continuous emphatic reiteration, until the socialist mind is enabled to grasp this truth. Since Socialism is so anxious to "clear the economic fields of rocks, thorns and thistles" at the same time that it weaves the most unjust and fallacious arguments against "private ownership of property," endeavoring to represent this system as enforcing absolute slavery why not go a little further west and take up free government lands, to clear of "rocks, thorns and thistles," instead of the "economic fields," start a colony representing "these more serious elements—Socialism, Free-love or Anarchy," and give us an example of their beautiful efficiency and practical superiority? Of course, he might make the venture alone, take up lands, and himself become the much envied "private property owner," and after all had spent a score of years in improving this claim no doubt he might gladly present

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UNION OF TWO PAINE SOCIETIES

The Paine Memorial Association of Philadelphia and Paine Historical Society of New York Now One

WOULD HAVE PREACHERS PAY THEIR WAY ON RAILROADS

Ellert Hubbard, the Philistine, said last night that "The greatest American that resided in Philadelphia in 1776 was THOMAS PAINE, BUT HE WAS AN ENGLISHMAN AND HE POPULARIZED AMERICA WITH IDEAS." That today is "The Spirit of the Times" or as the Germans would call it Zeitgeist. The lecture was delivered in Horticultural Hall when Ingersoll delivered his lecture for the benefit of Walt Whitman the hall was filled and many had to stand. Fra Ellis is the Ingersoll of the present day and every liberal should hear him, for he not only described the evils and the injustices and persecutions of the reformers but gave his remedy for their abolition.

In the Paine number of the Blade Dr. J. B. Wilson tells of a number of lies still circulated about Paine and certain places where Paine's services were unrecognized, as says, "The time will come when his picture will be as familiar to American school children as that of Washington." When! How! Mr. Wakeman has pointed out of the suppression of Paine's name and services from the school histories. The fifty little Atheist is printed in the life of Governor Morris. Mr. Hoey said at the Paine Dinner by the strange irony of fate. Paine's religion had to be protected by his infidel friends, which is true. We owe, says John F. Clarke, Paine a tribute. How are you going to pay? Apply the Zeitgeist.

Hubbard's Philosophy. "For nineteen centuries we have been taught to work for the glory of God and now we are learning our duty is to work for the good of man."

He calls his lectures here to heart talks, and I have something to say about the Paine Memorial Association which nearly starved for want of sustenance, but which has now joined hands with the Paine Historical Society of New York. Mr. D. C. Conway is president, and Dr. E. H. Foote, New York, treasurer, and I wish to add that since these associations were organized "The Spirit of the Times" has been made manifest in the good they have done. And we promised to have most of what has been objected to in the Paine number of the Blade.

If the Paine admirers want Paine to have recognition accorded his merits they can best attain these results by sending their names to Dr. Foote or the secretary. Do not expect the preachers to honor Paine. We want the names of those who love Paine and think an injustice has been done his memory.

We believe there ought to be at least one in every State in the Union, and we want a list of names from which to select our vice presidents. Please send your name at once to Dr. Foote. Enclose \$1.00 that it may be enrolled for the centennial memorial of Paine's death. Let the choir sing, "He gave his life for me."

What W. You Jo For Him There is not one of the Blade readers in twenty-five that have contributed as much as the price of a church seat, and those who have borne the burden of those who do nothing but talk. Every religious paper did all they could to get attention to the Torrey and Alexander Mission and the Liberal press should help Paine to be presented to the world in a manner that will insure permanent place in history.

Fra Ellis further says: I say the unbeliever should pay their share to honor their patron saint. Thomas Paine. I paid to the Blade fund to send Dr. Wilson to Rome. I also paid to send Dr. M. D. Conway and I am glad that my name is written there.

All names and amounts sent will be acknowledged by Dr. Foote or in the Blade. Let the Blade start the ball at once. We want to know if there are any Paine admirers and how many. The N. L. P. and A. S. U. are dead and the Paine Associations can be dissolved by some other. We could have distributed 2,000 Blades if we had them.

Years truly, JAS. R. ELLIOTT, Secretary, Paine Memorial Association, 3315 Wallace, Philadelphia, Pa.

formula for winning up love tales. Moses, who had access to God's diary, forgot to give the averdopos or try weight of the hot air that he blew into Adam's nostrils. Now, let these Boston scientists make a clay man and blow into its nostrils motto, becomes a "living creature," and then weigh the breath expended, and the net result, after deducting the tobacco and alcohol will be the "living soul." This soul-weighing and the publishing of the test sounds like a pipe and dream dream.

When life became extinct is a matter that has never been ascertained and the experiments contemplated by some Virginia doctors to try and restore consciousness after apparent death, and the partial success with rabbits, tends to show that the Boston gang are only trying to give the clergy a tip. It is another phase of "Christian Science." If they will take the weight of the kinks in the Devil's tail, the height of the arch of the rain hair, and the specific gravity of the hyena's laugh, and add them together, that would give a base for the formation of a hypothetical question, "What the existence of a soul." Perhaps if they gather the ashes of death and sprinkle them on Moses' grave on a dark moonlight night, the soul of Moses will appear and let them weigh it. If they will weigh the ashes of the "living flesh," and make the proper deductions, they can give us the weight of Jehovah, with his jirelson.

Jim! don't you let those fake doctors use you in the soul determination racket. I give you this advice because do not know what a fellow may do after the Lexington races are over and one is on the off side of the runners.

I'll tell you what to do, Jim. Weigh these doctors in the Blue Grass Blade, and you will find them weighing in a few things that go to complete the moral man.

THE HISTORY OF RELIGION

Remarkable Allegation That Christ Was Not Dead When Taken From the Cross—Pilate His Friend.

Owing to the fact that I have contributed to "The History of Religion" during the last three months and that my last articles, probably on account of the illness of Mr. Hughes, were lost, and because of my own illness and the consequent accumulation of other work, which must be accomplished within a given time, I shall ask the Blade's editor to allow me to send longer articles, that I may finish my task of explaining the inconsistencies of the New Testament.

I will first explain a few of the so-called miracles (I had originally intended to explain in the greater number of them) then proceed at once to the story of the betrayal and crucifixion. The first "miracle of the leaves" (see Matt. xiv, 32-38) is really the story of what we moderns call a strike of workmen, who had spent their last savings and had been for three days without food and were then forced to accept the terms of one of the false Jews, who offered them each as a days wages, a sum sufficient to purchase "seven loaves and a few little fishes," upon which each must support himself and family (the women and children mentioned), but small as it was, that false Jesus and his disciples secured therefrom seven baskets full of what they called broken meat, but which was really the aggregate of the small sums expended on those needless and injurious loaves by the four thousand men in their employ, and to which they were tempted by their employees, and which in our day are represented by tobacco in the pockets of the rich and that still greater curse, liquor.

In the second "miracle of the leaves" (see Matt. xiv, 13-20) the situation of the workmen had not been improved since at the settlement of that second strike, the wages were reduced to a sum which could be exchanged for only five loaves and two fishes, while that expended on their views was greater than before, since the number of baskets had been increased to twelve, while the number of workmen was at that time five thousand.

That false Jesus as we read was one who looked up to heaven (1) and blessed (or pretended to) as a Bishop Potter. In the v. 110 in the account of the "draught of fishes," although the

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HOT

LETTER TO BISHOPS

Written by F. F. Passmore When the Methodist Conference Was Held in Denver Some Years Ago.

REPRODUCED BY PERSONAL REQUESTS.

(Continued from Last Week.)

Dear doctor, I do not believe it will pay. I think if the old Christian Advocate was trying to put down the bishops, and advocating the grand principles that would build up a nation in righteousness, that the power of which he speaks would come back to the church. The reason the church has lost her power is that Dr. Buckley and our bishops and great preachers have lost the Holy Ghost.

Bishop Hurst says that "there are one hundred drunkards being made in India to where there is one Christian." How long will it take to convert India? When India comes up for consideration please solve the problem. It would be a God-send to India, if a ship load of rum must go to every missionary, that India never saw another. Jesus said, "Go into all the world and preach the gospel," but he nowhere said to make the people drunkards. He nowhere tells us to support saloons at home and ship rum to India.

Just think that Christian England from north to the corner's mouth on China, and that we are lambling Christian rum in India under the false pretense of wanting to convert her people. This is a more damnable crime than Nero was have to answer for. The sin of Tetzeli's cruelties, his depredations and his sacrilege when compared to our bishops voting for the Republican party and authorizing it to license half a million men to manufacture and sell intoxicating liquors, is a mere nothing. In every devilry of hell is turned loose on the world. Where, in all of God's word, do you find a command authorizing you to license any wrong or any man to do wrong? All the money in the world will not make one wrong right.

We welcome you to our city of tall-storied buildings, or brick, marble and granite, to our city of capitol and cathedral beauty, and hovels of poverty and want. But as you admire no dear bishops, you are too much under the money power, so this nation to raise your voice to save the nation. It is a sad sight to see men who claim to be called to preach God's word trucking to a few rich men. I am sure it is the most degrading and depraving and craven spirit that ever moved a soul to act or sent a soul to hell. I do not know that the old bishops on the stage today will ever change; but I am going to make an appeal to the young men in the ministry and to those to come, that they be such men as will shake the strongholds of sin and make them totter to their walls.

Bishop Warren says: "Let us spring out of our filthy beds of ease and out of our absorption of getting rich and positions." I agree with the bishop here and think he and all the rest of you should get out of your "filthy beds of ease" and the idea of a Methodist bishop and preachers being "absorbed" in "getting rich and positions" is too true and a sad history for some of the real estate and speculating preachers of Colorado.

I was at Trinity church last Sunday night. It was in a grand church with a grand choir, a grand organ, a grand congregation, a grand pulpit and a grand orator. I wanted to hear a grand sermon on a grand theme, but instead I heard one on the "Mould Old Maid." Their bishops, while I listened I kept thinking. There were about 400 saloons right there in the city, the Sabbath had been desecrated, the poor were being oppressed, corporations were oppressing the people, the poor had no one to plead their cause, and right while the doctor was picturing the "Mould Old Maid," that light hung over the door that had been paid for out of the price of woman's virtue. It did not take a particle of courage to make fun of the old maid, but it would take a god deal to have laid hold of the rich sinners in the churches of Denver. It would have taken more courage than the doctor had. Does anyone think that Paul or Luther

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JAMES E. HUGHES, Editor and Publisher

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Right is might.

Forty girls' ly experience.

Too many measure the outlook by the income.

A train of evils will follow lack of training for good.

Self-denial will sometimes prove the greatest gratification.

Success comes not from making money but in making unhood.

Uncharitable feelings have no real market value in this world.

The riches piled up by parents sometimes prove the impoverishment of their children.

It is a cinch that the Car of Russia can get bad dreams at night without eating.

Better wear yourself out than to get rusty doing nothing. If you have made a failure there is a reason for it.

Orthodox presumption is rapidly driving the people to infidelity in that they now understand that the preachers are not the chosen representatives of the Lord.

All religions are fundamentally the same. They all believe in prayer to an imaginary deity and each maintain an army of priests to do their praying for proxy.

There are a few copies of the Paine Memorial issue left and the new Paine pamphlet will be out within a few days. Those desiring copies are requested to write at once.

Only where freedom reigns is progress possible. The God of the Jews, now strenuously worshipped by professing Christians, was nothing short of a savage, while the claims of the priesthood are simply preposterous. It may be said that where the Christian God reigns liberty is not.

Every man should be privileged to exercise his hammer without being placed under ban, without being compelled to pay some penalty. The success of Christianity is built on penalties. The penalty for opposing it in this world is social and business ostracism. The penalty in the next world is a warmer climate than Kentucky in winter time.

Free thinkers will welcome the return to literary activity of James Armstrong, editor of the Antichrist. His article in the Blade is well worth reading, and it is a fair illustration of what his pen and pen can produce. He has successfully demonstrated that the Holy Bible is more sacred ash but we would like to find a stronger term with which to define it.

Estimating their true value by the compensation demanded, the preachers are willing to offer prayers in the legislature of a certain state without pay. As they ought to know just what their prayers are worth the price set may be accepted as a fair valuation. At that they are getting more than they are really worth for it is a waste of valuable time to compel the legislators to wait while prayers are said.

What Free thinkers demand is the absolute elimination of the Christian religion from the secular affairs of life. The day inevitably comes when the people grow weary of a presumptions and cruel master and the stronger the repression has been the fiercer the explosion. American orthodoxes should take fair warning from what has happened in France and if Protestantism meddles with the fire it will get burnt in the process.

We have learned by sad experience, years of disappointment and suffering, that American politics as at present constituted, is no commercial palladium or industrial deity. Political parties seem bent on turning loose a Pandora's box among the toiling millions and the millions, with the remedy in their hands patiently submit to the torture. We need an industrial system that will enable every man to produce to his fullest capacity and enjoy the benefit of his endeavors to the utmost.

Christianity has long since lapsed from both moral and intellectual virtue. Instead of being the avatar of love and law it is the personification of hate and discord. It sets man against man. It tears hearts asunder and destroys the home. The spark of liberty in man rebelled against such degradation and brave men appeared who have led the thinking masses from the theological graveyard to the sun-kissed, cloud-capped heights of Freedom of Thought.

Year by year American high society, with its religious hypocrisy and sham, is drifting further from the stern integrity and high purpose which characterized the infidel founders of the republic. They have entered upon that sybaritic which marked the decline of Rome and have adopted those sexual abnormalities that are the present curse of Asia. In no department of human activity is this decadence more marked than in the realm of religion, and this is what makes Free thinkers.

What one man believes or what another disbelieves is of little moment, but while mere belief will not put gods on high Olympus, yet infidelity in the religion named after the man of Galilee has succeeded in extinguishing the fires of hell. The beliefs of men can neither create or uncreate. Belief avails nothing. Unbelief may produce progress, annals. If god exists he would continue to exist though the whole universe deny him, and if he be a myth all the prayers and sacrifices of a thousand years will not evolve him from the night of nothingness.

PULPIT AND PRESS ON THE THAW TRIAL.

Both pulpit and press appears to be in a state of indecision concerning the trial of Harry Thaw, now in progress before the New York courts, for the killing of Stanford White.

There may be little or no virtue in the Bible stories, or in the doctrinal and historical portion of the New Testament, but as our views on this unsavory subject have been previously expressed, the Blade would, if it could, say to the murderer of White, quittance of the most shocking and brutalizing depravity, "go thy way and sin no more." In the killing of White, assuming all that has been printed of him be true, and the Blade sees no just reason for doubting it, Harry Thaw rendered a service to the community, extended a deathblow to the race and removed a constant source of menacing danger to the young girls of gay and giddy Gotham.

It is amusing, however, to note the expressions of the various religious bodies and church representatives upon the subject. Many perhaps the majority, protest against the publication of much of the testimony, while the more thoughtful among them appear to regard the publicity of such a revolting narrative as a blessing in disguise, upon the hypothesis that the knowledge thus vouchsafed stands with warning finger extended to all young girls, bidding them to tread different paths from those pursued by the young woman who has given such testimony in an effort to save her husband from death. As a matter of fact the ministers of Providence, R. I., profess to see in the public reports of the trial the "greatest moral lesson of the age" and approve of even a wider publicity on the ground that it affords an "invaluable object lesson for the public." Others would eliminate every essential feature on the trial, claiming that it is "not fit to print" and the W. C. T. U., or, as Mr. Wake-man once designated that organization, "We'll See to You" denounces the publication of Evelyn Nesbit's testimony as being "gross and shocking."

The most terrific outburst comes from the Methodist Christian Advocate, of New York. It charges that the use of money is being perverted in order to hire perjured testimony, to change the actual facts in the case, to create a false public opinion, and to stir up a bias in favor of the accused prejudicial to public morality and to defeat the ends of justice.

Justice! Aye, did White be given justice he would have been killed long ago and many a man's heart would have been spared days of agony, torture and suffering. The moral lesson contained in the trial is that it should stand as a warning to every man who harbors evil designs against social purity, against the chastity of women, who would lure children to social ruin and then boast of his prowess, that he had best change his plans and abandon those ways that are so dark and the tricks that are so vain.

The Blade does not make this assertion as a means of offering a defense of Thaw for his conduct. In very truth he was little better than the man he killed and the world would have been better off had neither of them lived. It may be true that Evelyn Nesbit had been lured to her ruin, but Evelyn Thaw seemed to be following the same course until the last few months of her married life. The trio were neither of use or ornament to society.

But what right has the Christian religion to complain or even to use the trial to point a moral or adorn a tale? Had it spent more time in building up human character and less in torturing, burning and boycotting unbelievers, such conditions as we could produce as Thaw, a Nesbit and a White, might never have obtained. Above all, does it not demonstrate the utter absurdity, folly and powerlessness of the Christian religion for good?

An all-consuming love may become cold reason's humble slave and human passion may yield blind obedience unto precept, but Christianity, having peopled the insane with a threatening god, or gods, built a gaping, yawning hell to terrify, and in spite of resolutions and whereas, prayers and penances, the Papal Venus still flourishes and waves her scarlet flag in the face of the orthodox leaders. Everywhere they have added fuel to the unholy fires of lust, but seldom have we read, outside of fiction, of a man so notoriously and brutally bad as was Stanford White.

Sex relationship is one of the most difficult problems humanity has yet to solve. In that solution liberty must not be taken for license. The progressive woman will be made to learn that her virtue is in her own keeping and that she is, after all, the guardian of her own morals. No woman of mature judgment was ever led astray unless she cheerfully held out the string to be led by. Woman has had to learn at the bitter school of experience. For long years she was held to be the creature of man's caprice, the drudge or ornament of his home, mistress of neither her body or her mind. Under modern conditions she has power over both. This power rightly used will make her free and independent, but let it be abused and the land is filled with unfaithful wives and the potter's field with prostitutes.

In the case of Evelyn Nesbit things were different. She, a mere child and scarce at the age of puberty, unschooled in the wiles of the wicked world she was led into a deliberately planned trap. Made drunk with rich wine, robbed of her senses by the fumes of the liquor she was robbed of her virtue and another life was ruined. From that moment her degradation became deeper, more intense, and she began to assume the same easy morals that have from time immemorial characterized the sterner sex. A man, is by nature, polygamist. Woman is the reverse. Nature made man to seek, the woman to be sought. Passions fiery scourge drives the one, the maternal longings gently leads the other. This is the law of life.

After all, Stanford White only got what he deserved, and whether Harry Thaw go unpunished or otherwise, the latter has rendered a service to the community for which he is entitled to some credit.

THE ROCK OF EQUAL RIGHTS.

To what sad end is the poor old religion of Christ coming?

What is it that is so disturbing the clans that confronts with the danger of dissolution and disintegration a cry of bitter anguish and despair is heard.

The answer is plain! It is the quiet, onward, upward, persistent march of Free thought. For such a consummation the heroes of the past have labored long and hard. They have given of their talent and means to further the end. Those who had genius to apply gave it. Those who had means, lacking genius, gave that as they could and the good work went along.

Now let us ask, what are the results? For answer we have but to point to the constant, hearty resistance that is being manifested on almost every hand to the power and influence of the church. France has put it out of the business so far as that republic is concerned and with fifteen thousand men in Italy making a demonstration favorable to France, the theological institutions in Germany being assailed by the progressive spirit of Free thought, all point to a united and determined effort to prevent the future pre-eminence of the church in the affairs of the state.

How long will it be before men of such personal influence as Dr. Cragway, Dr. Peters and Dr. Briggs, some convicted upon a trial for heresy, others leaving the pulpit of their own volition, will demand an equal place in both pulpit and sanctuary with their orthodox colleagues. Feeling that religious belief or unbelief largely depends upon educational influences and social environment, these men, aided, in a quiet way, by the moral forces, will succeed in getting into the curriculum of the theological institutions of learning more liberal ideas that have pertained hitherto. They will really constitute the light artillery of the progressive and liberal elements of the country, leaving the heavier fighters to finish the work.

All this means that advanced theology is becoming more advanced and if it keeps on advancing Free thinkers will have to assume new ground or they will meet upon an intellectual parity. It is also interesting to note that the advanced theologians of today are occupying precisely the ground as that occupied by the infidels of yesterday. In their preaching was contradictory to the official declarations and confessions of the church. This contradiction evinced a sincere working of the mind and mind working has ever been fatal to orthodox religious belief. There can be no orthodoxy that is not dogmatic and dogmatism is ever harmful to truth. The truth can afford to be dogmatic because it is truth and must so form its very nature. Dogmatism ancient speculative subjects and theories is the bane of investigation and this is where the church has committed one of its most grievous crimes.

Equal rights in instruction will be the rock upon which the church is to split. When it does strike the effect will be startling and well worthy the highest consideration of thoughtful people. During Adam's first century on earth there were no collar buttons to lose and he did not have to study the latest craze in pantaloons. No laundry bills bothered him and he could shoot out the lights without getting into a chicken catch. But Adam was not civilized, hence we are to infer he was not blessed as we are blessed.

CHRISTIAN HISTORY.

"To make religious belief and religious theory completely dependent on certain records of historic events is a grave mistake, for religion has nothing to do with the credibility or authenticity of a certain document, or the actuality of certain alleged occurrences."

The foregoing statement is attributed to one Arthur O. Lovejoy, said to be Professor of Philosophy at Washington University in St. Louis. If he really believes what he says then it is a sure case of "having to be shown." As religious belief and theory are not based upon intellectual conviction, being largely dependent upon the accident birth and the force of environment, the Professor is not only begging the question but has really furnished one of the strongest arguments against the Christian religion that it has been our good fortune to come across.

One of the principal contentions of the Christian world is that the events, or supposed events, as recorded in the New Testament, are true. Upon the truth or falsity of those events depends the entire Christian conception of religious belief and theory. If the events of the New Testament can be proved to be true, the Christian world is furnished with a tangible working basis. Should the reverse accrue the Christian religion is deprived of its essential qualifications and credentials and is like a ship without sail or rudder in a storm.

For example, the Christian religion asserts that the miraculous conception of Jesus is true. If that event is not historically true then the entire fabric of Christianity is materially affected and must accept the charge of being false. Does it not follow, then, that the validity or invalidity of the Christian religion has something to do with the credibility and authenticity of certain documents? If the documents of the New Testament are incredible the vitality of the Christian religion is assailed. If they are not authentic then the doctrine of inspiration becomes absolutely null and void. Had there been No Christ there would have been no religion named after him and as an alleged "historic event" his birth, life and death, constitute the very foundations of the religious cult which carries his acquired title. His crucifixion, death and resurrection are proclaimed as "accurate and truthful historic events" upon which is altogether "dependent" the most important part of the Christian religion. Destroy or impair them and you have to that extent destroyed or impaired the Christian religion. In this respect the learned professor has contributed a strong argument to the Free thought side of the religious proposition, although we are inclined to believe that it was unintentional upon his part.

If it was intended that the statement should be made to apply to religion pure and simple, without specifying any form of religion, simply to regard the religious "idea" as it is called, then there may be some basis for Professor Lovejoy to work upon. We must all admit that whatever there is of religion in man it can only be a matter of personal experience, for beyond that the individual cannot go. Different experiences lead to different notions concerning religion. There is nothing pertaining to worship or doctrine suggested by the innate experiences of man. All these forms are acquired, being taught and re taught from one generation to another. Man left alone, that is, without so-called religious instruction, would develop into practical Atheism. It is an impossibility to associate the god-idea with any of our practical, personal experiences. God does not appear in them in any shape or form. If by religion, is meant to include the god-idea, then the proposition is erroneous and cannot be sustained. Withstand criticism. Free thought has long argued that the final unity of opinion concerning religion, and its concomitants, will never be reached by scholars and thinkers because of their personal experiences, and this very fact vitiate the theological argument. Man enjoys some inner lights of reason which direct and guide his outer experiences, but these have nothing to do with religion or any of its forms of worship, for left to reason, religion will die.

The Professor professes to believe that the Christian church will not depend for its future vitality upon the importance it decides to attach to so-called historic events, and upon the hypothesis that he refers to so-called religious history, the Blade can heartily agree with him. In fact we are of the firm opinion that the day is not far distant when the Bible and all the literature that is made dependent upon it, and upon which it depends, will be as dead and useless as all the mummified cats of Ancient Egypt. And as the Christian religion is destined to no longer draw its vitality from such a source, is tantamount to saying that there will be no Christian religion when the day arrives.

Christianity is altogether dependent upon its history, a history, by the way, that is both doubtful and dark, questionable and hoked upon with doubt and disfavor by intelligent minds. Destroy its history and you at once destroy Christianity.

Industrial slavery and political degradation run hand in hand. When labor is denied by law its rights and just privileges, when it is kept with its nose to the grindstone for a miserable existence, our boasted political freedom vanishes like a dream. The money kings hold over the toiling millions the very power of life and death. Where labor is granted as a privilege, and not as a right there is no political freedom. And who is to blame? If the remedy is in the ballot box and it is not used labor simply commits social and political suicide.

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NOT LETTER TO BISHOP

(Continued From Page One)

or Knox or Wesley would have preached such a sermon as that?

Dear bishops, it was a grand opportunity lost. There never was a reformation ushered in by the world by such preaching as I heard last Sunday night. We are a nation of cowards and I found out Sunday night that it is such dithought gospel as the doctor dispensed that is the principal cause of our ills.

The general conference of our church says that "the liquor traffic cannot be legalized without sin."

Every bishop and preacher in the Methodist church who votes the Republican ticket is a sinner, and no better than the men he licenses to sell the liquor.

God is a just God, and Mr. Zang could not engage in the business. Bishop Warren and the rest of your bishops and preachers did not say he could, dear bishops did you ever think that all the saloon men, fallen women, and the devils in hell, are well pleased with the way you are voting? There is not a saint nor an angel in heaven but what is sad at the way you are voting.

Yes, dear bishops, we welcome you to the city of Denver, but while you are here we want you to preach some strong sermons against the sins of the Methodist pulpits and churches.

We will tell you that the sins you should preach against. We want you to preach against Sabbath deserting, gambling, the saloon business, and immorality. We want you to preach against the corrupt extortion and oppressive control of the water company in opposing the people in prices, and we want you to preach several sermons against the wrongs and corruption of the tramway lines, and we want you to preach several sermons against the Republican party in Denver for its corrupt deals at elections and in office. We want you to preach a few sermons to Bishop Warren, Chancellor McIlwain, Dr. McIntyre, Brother Brooks and Brother Wilson, and the rest of them. All these men have joined hands with wicked men and women to do evil, and if it is not soon stopped, Denver will be a worse city than Sodom was. Why, dear bishops, we have had a Republican state was "redeemed" by the luxury of the "Living Pictures," the luxury of the Broadway Theatre, Crime holds high carnival in Denver, and the preachers of the city with very few exceptions, are preaching the same Governor McIntyre and the corrupt Republican party.

Bishop Warren says that "wealth and resultant luxury ruined Rome," and then he adds, "what we also desire?" Dear bishops, did you ever hear of a nation coming to the place and condition of ruin faster than this nation is now doing? Do you not hear the rumbling of the coming deluge? Do you not feel the ground swell of a convulsion that will soon burst on this nation if right does not prevail; if justice is not done? I see no power that can save this nation but to apply Christ and his teachings to our religious, moral, social, financial and political life to the whole life of the nation.

Dear bishops, we have been relenting Christ to the hovels and slums long enough, and I want you to help me to get Christ into the pulpits of the Methodist church, and into the houses of Capital Hill. Did you ever think if Christ could be introduced to the homes on Capitol Hill, there would be no hovels in the bottoms?

Do you know the reason that the bottom of society cannot be saved is because the top has never yet been found? Do you not know that it is ungenerous, unmanly and ungrateful to send Christ to the slums and the devil to Capitol Hill? To the poor and the rich, to the prayer meeting and Sunday school and the devil to the legislature? Do you not know that this nation will never be saved till we honor Christ in our mills, factories, mines, and every place where honest and pure men and women can or must be? I am in favor of sending Christ to congress. But, dear bishops, Christ is too pure, too noble, too grand a man to say anything about this divinity—to sit in congress with the sort of men you bishops are voting for.

Dear bishops, we are—working at the wrong place to save the world. We should get our bishops and ministers saved first—and then send out missionaries to the Capitol Hill folks; and when we get the rich and ruling classes saved it will not be hard to save the poor. It is not Market street that is corrupting Denver; it is Capitol Hill that is corrupting Market street; and thus it is all over the world. It is the rich and learned and favored that are degenerating the poor.

Dear bishops, did you not know that the Bible has not been preached for seventeen hundred years? Do you not know that Christ is not preached in the great pulpits of the Methodist Episcopal church?

It is reported that Bishop Taylor is selling tobacco in Africa to those dark children of the dark continent to support his missions. If this be true it is a sad and deplorable condition of affairs. For Bishop Taylor is in the tobacco business in the name of the Lord Jesus in Africa, and Bishop Warren in the liquor business in Denver is a sight that moves hell to laughter.

Dear bishops, when you are making your appointments to the cities of Japan and China, remember that you are holding your missionary meeting in a city that has no Sabbath; a city that has 122 churches and about 400 saloons; a city that is ruled by a Methodist elite and police force; a city that has covered and degree of sin flaunted in the face of day and night; a city in which almost every Methodist church is allied to the immoral and criminal classes; a city where gamblers and ladies of Friday church ride to the polls in the same carriage and together vote the Republican ticket; a city in which rich Capitol Hill Methodists revel in luxury and attendance, while good and little people children go cold and hungry at winter in the bottom; a city that Bishop Warren, Chancellor McIlwain and Dr. McIntyre helped to turn over to corrupt Republican politicians, gamblers, saloon men and barbers; a city in which is located one of the finest Methodist churches in the world, and in which Christ has never been preached; a city where church members not only devour widows' houses, but their virtue as well.

These are some of the conditions in Denver and when you are looking over the health and wealth of the city, and the darkness and needs of pagan cities, for God's sake don't leave Denver out. Please send us a missionary—a grand, true, noble, big hearted, brave, heroic, holy ghost man that will be true to the Lord Jesus Christ, faithful to the people, and will not vote the Republican ticket.

Dear bishops, I do not know of a city on the globe that needs a missionary more than Denver does. Christ drove the money changers out of the temple but our bishops and big preachers are doing everything they can to get them into their churches.

Please don't forget us, bishops, and send us a good holy thirteenth preacher who will not be flirting at the ballot box with Republican saloon men and women of Market street, like Bishop Warren, Chancellor McIlwain and Dr. McIntyre.

Dear bishops, the damned and the redeemed are looking up from hell and down from heaven at the spectacle of the Methodist church with her bishops, editors and elders in league with saloons—the most unattractive, unmanly, ungodly, un-Christian-like, devilish, infernal and damnable league that was ever formed outside of hell.

Dear bishops, the city of Denver is ruled by the Republican Methodist Episcopal fire and police board, through Brother Church and Bro. Wilson, who are getting on well in the business of degrading men and women and leading little girls astray, and have, I am told, licensed more saloons to hell on Market street than Gov. Waite did through all his administration. If Gov. Waite had been told to Trinity church he would not have been so stupidly independent.

Dear bishops, I have been informed that they are about forming a class at the Denver university to study slavery. Slavery was once—was Lovejoy, Garrison and Paine loved by experienced men rather than dangerous things to tackle, but I wish to tell those professors and students that slavery has been dead for 82 years, and that there is not any danger whatever, and that they can pursue the study as thoroughly and independently as their hearts may desire. They need not have any trepidations on the matter; there will be no danger that the Colorado conference will locate them or turn them out. It is the man who tackles the living question of the day who will be brought to trial and excommunicated.

Dear bishops, I never heard that a single Methodist conference stood by Lovejoy when he was a political slave power, that him down in cold blood, but a few weeks ago the Illinois conference, I believe, passed resolutions favoring the enterprise of building a monument to Lovejoy. When I read this it occurred to my mind what Christ said: "Your fathers kill the prophets and ye build their sepulchres." What grim humor, what a commentary on the poor, servile, trucking, cowardly preachers and bishops of the last generation. What spectacle to the Methodist Episcopal church standing by slavery in 1837 when Lovejoy was shot down, and the Illinois conference shouting itself hoarse for Lovejoy in 1869, when there is no danger, and when Lovejoy is safe for all time, and even as loved as any sepulchre. To see those brave (I) preachers and bishops passing by all the living questions of the day, and the poverty, want, suffering and woe to say nothing of the crimes and atrocities of the great city of Chicago, to enter into the work of monument building for a man the church deserted in the day of his trials and needs, is enough to make Lovejoy turn over in his grave.

And to see the great Denver university for its wealth and beauty, do not forget that these streets are paved and lighted out of the price of man's honor and woman's virtue.

This beautiful thing I have heard of the entrance of the Trinity M. E. church was paid for out of the money that was taken by the city from the fallen women as the price of their virtue. For shame! To think that Bishop Warren and the Chancellor and the Doctor would be co-

partners in such an infernal business as the saloons and Market street, and hang lights over the church doors out of the profits of such a low, degraded and damnable way as this of making money.

It is any wonder that womanhood has been on the decline in Denver, and that every class of wrong doing and crime has been on the increase ever since Dr. McIntyre came to Denver? Do you think that God will have a man who will stand in the pulpit for four years, and know or may know of such crime committed against womanhood as this, and never open his mouth, never denounce it?

Was it not a sight for the damned and the redeemed, for God and the angels to see Bishop Warren, Dr. McIntyre and Chancellor McIlwain at the ballot box voting just like "Soapy" Smith, Geo. Graham, "Billwacker" Mack, the saloon men, gamblers and prostitutes of Market street? Dear bishops, there is something wrong in Denver, and it has been growing worse for years, and it is now your job the way you want to go to hell, and you are asking, mostly sermons to the Methodists. We do not want you to preach a single sermon to what the church calls the sinners.

Dear bishops, last fall Bishop Warren, Chancellor McIlwain and Dr. McIntyre formed an alliance with gamblers, saloon men, gamblers and prostitutes of Market street, to "redeem" Colorado, and after the great victory won by this array of reformers had been achieved, and the state had been "redeemed," they built a grand stand on the Capitol Hill on Sunday, and on Monday the ladies of Market street and our preachers of the gospel, and all who felt thankful that Colorado had been "redeemed" gathered around the grand stand and sang the doxology, and after a time of thanksgiving the saloon man went back to his bar, the gambler to the green cloth, the ladies of Market street to their life of sin, Dr. McIntyre to his pulpit in Trinity to lead his people in "Model Old Maids," the Chancellor to his duties at the university and to teach the women of Denver how to vote the Republican ticket, and Bishop Warren to holding conferences and holding on "slavery beds of ease."

Governor McIntyre was so gratified to see Methodist divines that he appointed two Methodists, Brother Church and Brother Wilson, on the fire and police board, and in return, I have been told, that Bishop Warren was so thankful to the governor for this act of generosity that he went in person and thanked him for his kindness.

Dear bishops, Bro. Church and Bro. Wilson can take up a collection on Sundays to send a missionary and ship a load of rum to India, and on any other day in the week they can sign names for saloons and houses of prostitution in order of Bishop Warren, the Chancellor and McIntyre.

Dear bishops, are not things getting in a strange condition, should not some one speak out against these things? And if any one does speak out against them they threaten to locate him or turn him out of the conference. Spiritual Christianity has been declining and of course the church becomes more worldly, ever since Bishop Warren was married and took up his residence in Colorado. When he was married they spent several thousand dollars. I have been told, built a canopy from the church door to the side walk and also spread a nice carpet from the street or walk to the church altar. Such extravagance as this we would expect from the unconverted rich, but from a Methodist bishop and a successful and plain, self-sacrificing Wesley, and 800 years, ever-renewing Asbury, never, I think this very wrong, and we have not given over the evil effects of this revolting to this day. Dear bishops, right then was a man who was the first church ruler who had not even the necessities of life for his wife and little babies. I think still it was all wrong. I know a preacher in this conference who had not the means to go to his new appointment. A Catholic here bought his wife a ticket and put her on the cars, while the minister chattered a box car, loaded his goods and saw and got on himself, and thus he rode for a long distance to his destination. Bishop Warren lives in a \$50,000 mansion at University Park. You are all living in luxury, while strong men, delicate women and little helpless children are suffering for bread and clothing and are not able to get them.

Dear bishops, money, luxury, and the lap of ease and the influence of money have been the rock on which the great preachers of the world have been wrecked, and their influence turned against the cause of truth. The trouble with our bishops and great preachers today is, you love money too well, and no minister that loves money ever proved faithful to his trust. Wealth and the seeking of wealth makes men blind and takes all the courage out of the soul, and when a minister has lost courage he is about the most pitiful thing that ever angels wept for.

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